2: Maguire G-5 (ca. 1926) 1927-28
FL6 Dorobo FL6

difficult matter to explain how the *Mósiro* of Talamai penetrated so far south—assuming them to have been Nandi originally. In addition to the other points of resemblance between the *Mósiro* and the Nandi that may have been noted throughout this paper, it may be of interest to state that the *Mósiro* possess and use a four-stringed lyre [1] of much the same shape and construction as that illustrated on p. 39 of Sir Claud Hollis's work on the Nandi. The *Mósiro* are skilful performers on this lyre, which is quite foreign to the Masai. The other Nandi musical instruments (with the exception of the war-horn) are not known to the *Mósiro*, as far as I have been able to discover.

I have said elsewhere that the bulk of the Kenya Dorobo would seem (according to the statements made by the Dorobo from whom the present information has been derived) to be *Aramanik* and *Balaŋga*. This was with reference to the Dorobo living among the Kenya Masai and was not intended to include such Dorobo as there may be among the Nandi to-day.

On one occasion I was lured to walk over twenty miles by the promise of being shown some "rock-paintings" alleged to have been made by the *Mósiro* or other Dorobo and to be extremely ancient. My informant assured me that no man could remember the time when they had been done and that the cave in which they were was regarded with great reverence throughout the countryside. I went, only to discover that the place was a disused *Ol-pul* and that the paintings (most of them were of Masai shields, but some were of a character bordering on the lascivious) had obviously been made by Dorobo or Masai Muran within the last five years or so.[2] Some were even fresher. Charcoal, red ochre, lime and wood-ash were the mediums used.

To the casual observer (particularly one new to Africa) the Dorobo, Masai, Kwavi, Gogo and even the Arusha warrior when in panoply might all seem to belong to the same tribe. To the habituated eye there would be many differences readily

[1] *Kipokandet* (Nandi); *Hoombi* (*Mósiro*).

[2] When the Masai Muran go into *Ol-pul*, they are often accompanied by one or more Dorobo, generally *Mósiro*. The duties of the latter are to plait the Masai warriors' hair, cook and make themselves generally useful. Their reward is as much meat as they can consume.

3:Huntingford E-5 (1921-1928)1929 FL6 Dorobo FL6

together. The rim is made of a single stick bent in an oval and the ends bound together; across it are fastened pieces of tree-rope.[1] Grindstones (*littio*, N.) have already been mentioned.

The Dorôbo have no knowledge of metallurgy, and they have no musical instruments, pottery, or, apparently, objects of ivory. Metal-work and pottery they buy from the Nandi.[2]

Trade and Commerce.

Trade is by barter. The Dorôbo give the Nandi baskets, dressed skins, and bows in exchange for ironwork, tobacco, pottery, beads, and other necessaries which they cannot produce themselves. There are no special market-places, but goods are taken to any place where there are Nandi, and there exchanged.

Land.

(i) *Tenure.*—The forest is divided by the elders into sections, and each family has its own section of forest. The boundaries between family holdings may be paths or rivers.

(ii) *Geographical Divisions.*—The Dorôbo divide their country into divisions called *koret*, pl. *korosuek* (N.). The chief divisions appear to be called Kipkorom, Sirua, Kimurienge, Sosoiyo (bamboo, N. *tekat*), and Mokopich. The majority of the present place-names are Nandi.

The points of the compass are called as follows:—North and South: Murot (N.). East: Ye-torur (N. *ulin-durur* = up). West: Ye-'rek-to (= where(-the-sun)-descends-thither).

III.—Government.

The Kâmelilo-Kâpchepkendi Dorôbo have now no chief. The last to hold office was Parîgetuny[3] arap Ñgamûgam, who was chief at the time of the Nandi Punitive Expedition, 1905. He is still alive, though he no longer holds office. The chief was elected, and the office was not hereditary. The chief (*kiruogindet* (N.)=councillor) was chosen for "îgelyepta kitio" ("tongue only" = sense, ability and position). The only form of Government that exists now is a council of elders (*kiruoget ap poiisiek*, N.), who meet and decide on matters which are brought to them. They seem to have little power of enforcing obedience to their decisions, though they claim

[1] This is described and illustrated, although it is a Nandi use, since H.N. does not mention it.

[2] On the use of horns, *see* V, "Miscellaneous." These can hardly be considered as instruments of music.

[3] N. = lion-killer.